

Annotated Bibliography for NKA Pain Management Seminar #6

1. Churchland, Patricia Smith. (1986). *Neurophilosophy: Toward a Unified Science of the Mind/Brain*. Cambridge, MA: The MIT Press, Massachusetts Institute of Technology; First Paperback Edition published in 1989. Executive Summary: Churchland presents current materialistic theories in cognitive science, which attempt to prove, once and for all, that man is merely a mechanism, a biological machine, and that the brain is the source of the epiphenomenon which we experience as consciousness. Churchland's volume contains a thorough overview of this position and the experimental research which supports it. For the opposing view, see the entries for John C. Eccles and Karl R. Popper in the bibliography.
2. Descartes, Rene. Cottingham, John, Stoothoff, Robert, and Murdoch, Dugald (Trs.). (1985). *Discourse on the Method*. In Rene Descartes, The Philosophical Writings of Descartes, Volume I (pp. 109-151). New York: Cambridge University Press. Executive Summary: Descartes presents us with an explanation of his skeptical method of doing philosophy, namely to doubt everything until one arrives at indubitable [i.e., undoubtable] propositions or experiences. The one indubitable truth from which all others can then be derived is Descartes's famous dictum: ego cogito, ergo ego sum - I think [or I experience], therefore I exist. Compare Descartes's method with that of modern phenomenology as presented in "Cartesian Meditations" and "Sixth Cartesian Meditation."
3. Descartes, Rene. Cottingham, John, Stoothoff, Robert, and Murdoch, Dugald (Trs.). (1985). *The Passions of the Soul*. In Rene Descartes, The Philosophical Writings of Descartes, Volume I (pp. 325-404). New York: Cambridge University Press. Executive Summary: Descartes's final work, where he presents his method for controlling the passions of human existence, which interfere with a philosopher's investigation of reality. It is here that he details his dualistic interactionism theory of the soul and body, suggesting that the pineal gland is the point at which the soul interacts with the brain. Compare his findings with those of John C. Eccles in "How the SELF Controls Its BRAIN." Also compare his recommendations for controlling the passions with those presented by Socrates in "The Phaedo."
4. Dilts, Robert B. (1994). *Strategies of Genius Volume 1: Aristotle, Sherlock Holmes, Walt Disney, and Wolfgang Amadeus Mozart*. Capitola, CA: Meta Publications. Executive Summary: Dr. Dilts presents a Neuro-Linguistic Programming-based analysis of the mental strategies of 8 acknowledged geniuses. The concepts of NLP were designed to permit individuals to model the internal strategies of people that they wished to emulate so that they could improve themselves. This series of 3 books is an introduction to NLP theories and concepts, as well as a well-defined example of NLP application. The student will discover how these geniuses used the techniques of relaxation, visualization, and meditation to achieve their successes. The first volume presents the strategies of Aristotle, Sherlock Holmes, Walt Disney, and Wolfgang Amadeus Mozart.
5. Dilts, Robert B. (1994). *Strategies of Genius Volume 2: Albert Einstein*. Capitola, CA: Meta Publications. Executive Summary: Dr. Dilts devotes an entire volume to the

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strategies of Albert Einstein and his development of the Special and General Theories of Relativity.

6. Dilts, Robert B. (1995). *Strategies of Genius Volume 3: Sigmund Freud, Leonardo Da Vinci, and Nikola Tesla*. Capitola, CA: Meta Publications. Executive Summary: Dr. Dilts analyses the strategies of Freud, Da Vinci, and Tesla. Nikola Tesla's imagination is among the most developed of any genius, and this volume will describe how he developed his imagination and how he applied it to his creating his inventions.
7. Eccles, John C. (1994). *How the SELF Controls Its BRAIN*. New York: Springer-Verlag. Executive Summary: Dr. Eccles presents an elaboration of his theory that the Soul or Mind interacts with the brain at the molecular level of the axon terminal in the primary somato-sensory area of the brain, Brodmann Areas 1 through 7. Much of this information is repeated from his earlier volume with Karl Popper entitled "The Self and Its Brain: An Argument for Interactionism." In this volume, however, Dr. Eccles supplements that information with new quantum-theoretical information which provides a testable model for his theory.
8. Eliade, Mircea. Trask, Willard R. (Tr.). (1963). *Myth and Reality*. New York: Harper & Row, Publishers. Executive Summary: Dr. Eliade's presentation of data which supports his thesis that a culture's myths and mythology help to shape an individual's experience.
9. Fink, Eugen. Bruzina, Ronald, Trans. (1995). *Sixth Cartesian Meditation: The Idea of A Transcendental Theory of Method*. Bloomington, Indiana: Indiana University Press. Executive Summary: This book is a continuation and clarification of Husserl's Cartesian Meditations written by Eugen Fink, Husserl's last research assistant, with Husserl's continuous input, oversight, and approval. This volume answers the challenge to Phenomenology, raised by Martin Heidegger, that Phenomenology had abandoned any relationship with BEING, and had become a covert Idealism without any connection to The World as a Concrete Being. The volume also presents a more detailed explication of the process of encountering the Transcendental Ego.
10. Hume, David. Hendel, Charles W. (Ed.). (1955). *An Inquiry Concerning Human Understanding with a Supplement: An Abstract of A Treatise of Human Nature*. Indianapolis, IN: The Bobbs-Merrill Company, Inc.; Seventeenth Printing 1976. Executive Summary: This is another version of Hume's "Enquiry" with a different introduction and a supplement.
11. Hume, David. Steinberg, Eric (Ed.). (1977). *An Enquiry Concerning Human Understanding*. In Steven M. Cohn (Ed.), *Classics of Western Philosophy* (pp. 610-699). Indianapolis, IN: Hackett Publishing Company. Executive Summary: Hume's masterwork in which he expounds a systematic skeptical analysis of our experience. Hume is following Descartes, Spinoza, and Leibniz and he attempts to provide a framework wherein one could practice philosophy without running afoul of the reef of

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solipsism. His conclusion is that it is not possible, therefore knowledge of the world 'as it really is' is impossible.

12. Husserl, Edmund. Cairns, Dorian, Trans. (1995). *Cartesian Meditations: An Introduction to Phenomenology*. Dordrecht, The Netherlands: Kluwer Academic Publishers. Originally published in 1950 by Martinus Nijhoff. The Kluwer version is a facsimile reprint of the Nijhoff version. The German original was published in 1929. Executive Summary: Husserl's introduction to phenomenology for the general public. This volume presents the edited transcripts of two lectures that Husserl presented at the Sorbonne in February, 1929. Here he outlines the historical foundations of phenomenology in Descartes's philosophy and presents the basic method by which phenomenology is practiced, namely the bracketing of experience by the epoche, which suspends our judgment that the experience is 'real.' This permits the phenomenologist to provide a description of human experience without reference to an external existential world. The resulting solipsism is overcome by continued meditation which allows the phenomenologist access to the Transcendental Ego, which then permits an experience of linking to other minds via the process of empathy.
13. Kant, Immanuel. Smith, Norman Kemp (Tr.). (1965). *Critique of Pure Reason*. New York: St. Martin's Press; Originally published in 1929 by Macmillian & Co., Inc., London and New York. Executive Summary: Kant's masterwork in which he answers David Hume's skeptical conclusion that humans cannot know anything for certain. Kant suggests that the world is organized according to high-level categories which provide us with the templates for our experiences of space, time, etc.
14. Kuhn, Thomas S. (1970). *The Structure of Scientific Revolutions, Second Enlarged Edition*. Chicago, IL: University of Chicago Press; Originally published in 1962; Sixth Impression, 1975. Executive Summary: Dr. Kuhn's groundbreaking volume on the modern philosophy of science where he presents his theory of how science progresses through various ages. Each age will have ready at hand a model of the world, which Kuhn labels a 'paradigm.' This paradigm will govern all research and educational programs for a certain period of time until certain 'anomalous' data will accrue which challenges the validity of the paradigm. At this point there will be a struggle between those scientists who support the existing paradigm and those who want to overthrow it. Ultimately, the accumulation of anomalous data will force a revision of the existing paradigm, which will result in a revolution and a new paradigm, at which point the process repeats. Dr. Kuhn's concept of a 'paradigm' is identical to the concept of 'fiction' as outlined in "The Philosophy of 'As If'" by Hans Vaihinger.
15. Leibniz, G. W. Montgomery, George (Tr.). (1902). *Discourse on Metaphysics, Correspondence with Arnauld, and Monadology*. Peru, IL: Open Court Publishing; Fourteenth printing 1994. Executive Summary: This volume presents three of Leibniz's primary works, all devoted to an explication of the universe after applying Descartes's skeptical method. The Monadology presents us a description of the solipsistic world

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that results from a systematic application of Cartesian Doubt, which creates a world populated by indepentent Windowless Monads all coordinated by the Mind of God.

16. Pagels, Elaine. (1979). *The Gnostic Gospels*. New York: Random House. Executive Summary: Dr. Pagels presents the text of the ancient Gnostic Gospels, which were discovered at Nag Hammadi in Egypt in 1945. She also presents a history of the Gnostics and an analysis of the texts.
17. Pagels, Elaine. (2003). *Beyond Belief: The Secret Gospel of Thomas*. New York: Random House. Executive Summary: Dr. Pagels presents a comparison between the Gospel of John and the Gospel of Thomas, a Gnostic text that was written contemporaneously with the Gospel of John but was rejected for inclusion in the Bible by the Council of Nicea. John suggests that Jesus was God Incarnate and the only source of the Divine Light. Thomas suggests that the Divine Light is available to everyone.
18. Plato. Tredennick, Hugh (Tr.). (1961). *Phaedo*. In Edith Hamilton and Huntington Cairns (Eds.), *The Collected Dialogues of Plato, Including the Letters* (pp. 40-98). Princeton, NJ: Princeton University Press. Executive Summary: Plato's dialogue with Socrates just before his death. Here Socrates presents his view of the after-life and tells his students that he knows what he is describing is real because a Philosopher practices death by separating his consciousness [Soul] from his body.
19. Plato. Shorey, Paul (Tr.). (1961). *Republic*. In Edith Hamilton and Huntington Cairns (Eds.), *The Collected Dialogues of Plato, Including the Letters* (pp. 575-844). Princeton, NJ: Princeton University Press. Executive Summary: Plato's dialogue with Socrates where he presents his version of the ideal State. It is of interest to us because of the Allegory of the Cave and the Myth of Er. The Allegory of the Cave is Plato's introduction to the Theory of Forms, and the Myth of Er is a description of the afterlife. The Allegory of the Cave is found at 7.514a - 520a, pp. 747-752. The Myth of Er is found at 10.614 - 10.621 pp. 838-844.
20. Popper, Karl R. and Eccles, John C. (1977). *The Self and Its Brain: An Argument for Interactionism*. New York: Springer-Verlag; Corrected printing issued 1981. Executive Summary: Popper and Eccles present, respectively, the philosophical and neuroscientific foundations for Dualistic Interactionism. Popper presents the historical foundations of the long-term argument among philosophers, and provides the modern arguments for its acceptance. Eccles presents the evidence which neuroscience has discovered from investigations of the brain and its substructures during the 19th and 20th centuries. The conclusion they reach is that the Mind or Soul is a separately existing entity which interacts with the physical structures of the body and the world at large through a quantum interaction at the molecular level of the axon terminal in the primary somato-sensory area of the brain [Brodmann Areas 1 through 7]. Eccles with elaborate on this hypothesis in his book, "How the Self Controls Its Brain."

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21. **Vaihinger, Hans. Ogden, C. K. (Tr.). (2009). *The Philosophy of 'As If': A System of the Theoretical, Practical and Religious Fictions of Mankind*. Mansfield Center, CT: Martino Publishing; Reprint of the 1925 edition. Executive Summary:** Vaihinger's masterwork where he presents the culmination of Neo-Kantian Philosophy in a series of explications of the 'fictions' which govern the production of our experiences. Expanding on Kant's notion of the Categories which shape our experience, Vaihinger presents a comprehensive list of the fictions, both historical and modern, that we have adopted to explain and organize our experience of 'reality.'